



The Case of the KINGDOM S T A T E D, 25

According to the Proper Interests of
the severall Parties I N G A G E D.

- I. *Touching the Interest of the K I N G and his Party.*
 - II. *The Interest of the Presbyterian Party.*
 - III. *The Interest of the Independent Party.*
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A peece of rare Observation and Contexture ; wherein all men are equally Concerned.

Written a Moneth since, but could not be Published till now.

Dulce, & decorum est pro Patriâ.

London, Printed Anno Dom. 1647.

To the KING:

SIR,

After so many stormes I know you would willingly attain the wished Haven, but then you must imbarque a new, and not in the old Shipwrack't designe. And since it is no Flattery to wish you well, for your own sake, and many others, pray take this Pamphlet to steere your course by, and account him as good a friend to your selfe and the Kingdome, as any you have bin acquainted with these seven yeares, who first delivers it into your hands: For, I am confident, were you abroad among your old Councell, you should not reap so much of the truth of your Interest, as you may in these poor sheetes, which are but the Gleanings of observation.

To the PRESBYTERS.

Sweet SIRS: Let not your Jealousie accuse this Paper of a Plot against the State: Truly I have added your Interest out of pitty to your condition, that since you cannot attain your Jure divino, you may (at least) open your eyes, and preserve your selves (if you please) in a handsome equipage, Jure humano.

To the INDEPENDENTS.

FRIENDS: You who are Listed more immediatly under the Prince of Peace, ought not so to prosecute your Interest, as to begin a War upon it; but only to remaine on the defensive till your just Liberty be confirmed, and the Prince's due right restored, since Conscience must needs remaine quieter, where the power is invested in one King, than in an Hydra of Presbyters. Above all things you must not be Anti-parliamentary, but exercise wisdom with patience, and the countenance of that Authority cannot long be wanting: A word to the wise.

To the CITY.

SIRS: My desire is, that you may flourish, which cannot be, unlesse you minde only your peculiar Interest of Trade.

If you resolve to live and die with Presbyterie, consider that you can ill Bandy against the other two Parties, since it cannot be unknown, that they are the major part of your selves. A City divided against itselfe cannot stand.

And now (Gentlemen) but one word more to all: I suppose none can take just offence, since I state the Interests of all indifferently, pointing out to each the way to advance and preserve their own Part, and I shall commend to them what the Duke of Rohan saith of the States of Europe, that according as they follow their proper Interests, they thrive or faile in Successes, so the Parties now on Foot in this Kingdom, must looke to stand or fall upon the same Ground.



The Case of the KINGDOME STATE D, &c.

*First, touching the Interest of the KING and
his Partie.*

THE King (as the case lately stood with him) was a very *Prisoner*; and so being fallen from the height of *fortune*; must remit much of the height of his *designe*; and what hath been lost by *bandying*, he ought to *Salve* by a *wary Compliance*. That *this* he may effect in a short time is very probable, since what *Machiavell* sets downe as a sure *Principall* towards the purchase of *Empire* *is acted ready to his hands, by the mutuall expence of *Spleene* in his *opposites* against each other: so that all he hath to doe is to sit *still*, to *foment* and *blow* the Fire, and give the *humours* time to *toyle*, till being tyred in *extreames* there appeare a *necessity* of one *Third* to rest in, (which can be no other but himselfe;) and then his onely *Interest* will be, to close with that *Party* which gives most hope of *Indulgence* to his *Prerogative*, & greatest probability of favor to his *Friends*. That neither of these can be expected from the *Presbyterian*, is evident for many *Reasons*: And first touching the *Prerogative*, their *Government* in the nature of it *derogates* not onely from the *Civill* in generall, but carries with it a more speciall enmity against *Monarchie*; so that they which intend to *found* the one, must *raze* the *Fundamentals* of the other in any *Kingdome* whatsoever. *Politique* assertions of this kinde should be strengthened by *Observations* out of *History*: But the *tender* age of this *Upstart* *Hierarchy* and the *little* entertainment it hath found in the *World*, yeelds us nothing of moment to observe, unlesse in our own *Island*. For if we looke abroad, we finde it but stragling up and downe in *France* and *Germany*, and in such places onely as acknowledge
little

* Divine &
impera.

little or none at all of *Kingly power*; so that *Scotland* is the onely visible Kingome where this Pest is Epidemicall, and it was (first) *Scotch Charity* to Baptize it as *Christian*, into the name and privilege of a *Nationall Forme*. This was done during the minority of King *James*, when the *Lords* and *Clergie* ruling all as they listed, at length parted stakes (though the *Clergie* then got, and still hold the better) that when He came to age, he found the Fable of *Ixion's Juno* moraliz'd upon himselfe; for as he instead of a *Goddesse* imbraced a *Cloud*; so the *King*, when he thought to grasp his *Scepter*, laid hold on a *Manacle*, which kept his hands so fast, during his abode there, that he could never Act but when they pleased to let him, according to their own *Directory* of *Kirk* and *State*: And in prolesse of time this heat of *Presbytery* prov'd such an *Hæmorrhique* in the body *Politique* of *Scotland*, that the Substance of *Kingly power* was utterly consumed, and nothing left (as we see at this day) but the bare bones, the very *Skeleton* of a *Monarchie*; Witnesse the unlimited power of the *Convention* of *Estates*, and *Centrall Assmby*, but especially of this latter, which (like to the *Rod* of *Aaron*) is in such a budding, thriving condition, that it hath devoured the *Rod* of *Moses*, as his did the *Magicians* of *Ægypt*, and proves a *Scourge* to the *Magistracie* and *Peple*. This is a sufficient *Instance* (being also the onely one in the *World*) to manifest the *Antipathie* betwixt a *Nationall Presbytery*, and the *civill power* of *Common weales* and *Kingdomes*, wherein whosoever desires further satisfaction, needs doe no more but take a strict survey of their owne *Bookes* of *Discipline*.

Secondly, touching the *Kings Friends* [which are of two Sorts, viz. the *Bishops* and their *Clergie*, the *Courtiers* with the *Gentry*,] they must expect lesse from the *Presbyter* than the *King* himselfe may: For, as They would leave the *King* nothing but a name without *Substance*, so they will allow the *Bishops* neither Name nor *Substance*, and enslave the *Gentry* in their own *Lordships* by a new way of *parciell Tyrannie*: For, if so be they conforme not, then they must expect in a short time to see the meaneit of their *Tenants* become their *Masters* in *judicature*, and so what *Solomon* calls a great *Vanitie*, will be a *Prime mystery* in this new *Government*.

Hence, then we may conclude, that the Kings *Interests* leads him to close rather with the other party (called *Independent*) as the onely meanes to free him and his friends, from the former *Inconveniences*, and that for these following *Reasons*.

First, because they are the onely friends to *Civil* government in the *World*, leaving it wholly in the hands of the *Magistrate*; pleading exemption in nothing but their *Church-way*: Whereas the *Presbyters* claim not onely a distinct power in *Church-affaires* [as you may read in that *Branch* of the *Synods* late confession which speakes of *Church-censures*] but they borrow also so much from the *Magistrate*, as will inable them to *compell* mens *Consciences*: And so under this cunning *Pretence*, that the *Magistrate* is bound to use or lend his power to support their *arbitrary constitutions* [the *Proofes* whereof they Fish out of the *Judicials* of *Moses*, and some places of the *Gospell* misapplied in some of their *Articles*] lurkes the great *Mystery of Iniquity*, whereby They gaine a power even over the *Magistrate* himselfe, who in this case must use the *sword* (for conscience sake) wheresoever they please to *Advise* or *Command* him: And so both *King* and *Parliament* must give way, and *compell* others to submit, to whatsoever they shall ordain in their *Generall Assembly*, as for the *well-governing* of the *Church*.

Secondly; because it is easie for the *King* to mingle *Interests* with the *Independents*, and oblige them with that which is denyed them by the *Presbyter*, viz. *Liberty of conscience*: In which Particular he ought also to pretend great *tenderneffe*, it being his owne case at present to suffer by many pressing *Importunities*, to take the *Covenant*, and passe things of high Importance wherein he is not satisfied, the refusall whereof upon *Scruple of Conscience* is the only cause of his *non-accesse* to the *Parliament*.

Thirdly, because the *Independent* Principles lead them to admitt rather of *Monarchy* than any other *Government*, as being that under which they presume of greater *Enlargements*, than when *Many* rule; who are usually most apt to gratifie a faction in the *Nationall Church* with accruments of worldly pomp and power, the better to support their owne in the *State*.

Fourthly,

Fourthly, Here is a doore of Hope opened this way for the *Bishops* & their *Clergie*, with all that are for the *Leiturgie* and that Government, Whereas, if *Presbytrie* take place in a *Nationall mode*, then there will be *Forme* against their *Forme*, and *Policy* against their *Policie*, which when it shall be actually twisted with that of the *State*, can never be removed without length of time and extreme difficulty. Where observe by the way, how it was ever the grand mystery which *Satan* set on work in the hearts of those who glory in that usurped *Title* of *Clergie*; first to introduce a plausible, politique, prudentiall way of Government in the *Church*; as the only pattern brought out of the *Mount*; then to gain it a sure being and repute with men, thy were wont to take in some of the power of the *World* to countenance it, and force a Submission thereto by all, under the old specious pretext of *Decency*, *Conformity*, and *Order*; and lastly to make all fast, the Custom was to mingle *Interests* with the *State* or the *Prince* [as the *Bishops* lately did with our *Kings*, and the *Presbyters* doe now with some great *Ones* and the *City*] and so their *Fundamentalls* being once poy's'd with the others, then whosoever shall presume to move the one, must shake the other, and presently incurre the brand of seditious disturbers of *States* and *Kingdomes*; Which hath been no meane artifice of the *Devill* [in all times] to uphold his Kingdom in the hearts of men, against the Kingdom of *Christ*. In this Particular the *Bishops* and *Presbyters* have been alike faulty; But if these have time to supplant the *Bishops* [as they are in a fair way] and over-act them at their owne game, They are left for ever without remedy. But

Fifthly, by an immediate Close with the *Independent*, and abandoning that curied Principle of *universall Compulsion*, as well in opinion as practise, since there a numerous sort of people in the *Kingdom*, that will not bee satisfied, without the old externall *Forme* of *Diocesan* and *Leiturgie*; it's cleare then, that *Independents* may help to Instate Them in that *Forme* againe, upon some visible assurance, that themselves shall bee left at *Liberty*, rather then be trodden down, by a *Mornivall* [or two] of *Tyrants* [no lesse monstrous [perhaps] for *Iguorance*, than pride] in every *parocchiall Inquisition*. The

The last Reason is, because the Kings *Union* with this party may so abate the fury of the *Presbyter*, that (whether *Peace* or *War* ensue) those of the *Court*, *Councell*, and *Gentry* excepted from pardon, and the rest that have not yet *Compounded*, cannot continue long at this distance, without some *probable* hope, That *Humors* altering, and by the mediation of some the rest being brought to a more *moderate* temper, it may be no hard matter to reconcile all within the Limits of an *Act* of *Oblivion*.

And so for these Reasons I conceive, we may boldly affirme, That since the King hath no hope of remedy from his Friends here at home, or abroad, his true Interest at present is by some meanes or other, to close with that *Partie* in this *Kingdome* which they call *Independent*.

The Interest of the *Presbyter* and his Party.

Presbitrie was no sooner born at *Geneva*, but it was nurst up here in *England* in the *Wishes* of many, as *Heir* apparent of *Episcopacie*, For it's usuall ever in all wordly *Church-reformations* (as well as those of the *Staue*) to finde some men, either out of conscience or envy, disaffected to the settled Government : Out of Envy, when they misse of that *Preferment* which they expected by a change ; out of conscience, when they see a greater glory of *Light* and *Purity* beyond it, and therefore will not live by it, but beside it, or above it ; The truth whereof *Experience* hath told us in all the degrees of *Reformation* in this *Kingdom*, from *Papery* to *Prelacie*, from the *Bishop* to the *Presbyter* : And I shall willingly allow the *Presbyters* (who reckon themselves for the old *Puritans* of *England*) so much charity, as to think their *dis-affection* proceeded meerely from a Conscience well-informed, because I observe now an *Impressa* of divine glory and excellency in many of their *Practises* ; But yet I would have them to know, that They are not yet come to *Mount Zion*, till they be able to prove the *Chaire* of a generall *Assembly* the very *Throne* of *Christ* : And except they shew all the lineaments of their Government derived naturally from *Scripture*, it will fright mens *Consciences* and make Them disclaime it for a monster : For, the *Discipline* now

now contended for is (as was the Bishops) but externall, *prudentiall*, matter of Form and Policie, and it is look't upon as so much the more *intolerable*, if rigidly prest, by how much it opens a farr wider gap for Tyranny; Because if the *Bishops* made us grone under 24. *Diocesses*, and but one *High-Commission*, what will become of us under almost 10000 *Presbyteries*, beside the Torments of *Classes*, *Provinciall Synods*, and *Assemblies*? Were they able to prove one of them *Scripturall*, it were a litle honefter *bancying* against men of *different* Iudgement, but since the continuation of that *Ridiculous Plea* for a *Ius Divinum* with *compulsive* power, can gain nothing but *hatred* frō both the other Parties, & must of necessity by *dis-obliging* their *Friends* increas the number their *Enemies*, & in time *exasperate* both so farr, that nothing will satisfie but an abolition of the *new Form* as *immoderate*, and a re-establishing the *old*, upon more assurance of *liberty*: Therefore the only *Interest* of the *Presbyters* is to allow the *Independents* their liberty of *Church-way*, to esteem them as *Brethren*, and not to make difference in *circumstantialls*, a ground for *persecution*. And this I shall further illustrate by Reason.

First, its as much *madness* to prosecute men, because they are not like us in *opinion*, as it were to quarrell with them when they resemble us not, in outward complexion. For, since wee lost perfection in *Adam*, what ever *knowledg* wee attaine to now, is either *morall*, by the improving of naturall indowments; or else *Divine*, which is an *Influence Heaven* upon the *Soul*, For the former, we are beholden mediately to the bounty of *Nature* and our own *Industry* for the latter, immediatly to God. Therefore where we see any *worker* in Judgement than our *selves*, we ought to look upon them as *deplorable*, rather then *damnable*. Uain man! What made the difference betwixt Thee and thy *Weak Brother*? did not *Free-grace*? For, *What hast thou that thou didst not receive? and God may reveale it to him also in due Time*.

Secondly, the designe of *Conformity* or *Vniformity* in the Church, hath been, and is the grand *Cheat* whereby the *Devill* makes men run a madding; though it ever pretend a plausible *end* of Cementing the *State* against *Division*, yet pull off its *Visard*, and you shall find it to be both the *Mother* and *Nurse* of all *Division* (as it ever was) through out all *Europe* in matters of Religion: The witchcraftes of this Jeze-

* The 32:
VVind:

bel [it is] that trouble our *Israell*. For it is against common sence any reason to expect, that ever men will be one in opinion (the *Heathen* said, *Quot Capita, tot Sensus,*) so that those which endeavour it seeme to mee, as if they ment to imprison *Aolus* and all his * *Sons* in a *Bagg* (as tis said of the *Laplanders*) since *Opinion* blowes from every point of the *Compass* : And as a confinement of the *Wind* torments *Nature* with an Earth-quak, so to rob the *Soul* of its Freedom (which is farr more agile and diffusive) must needs cause a *Colik* with inflammation) in the bowels of a *Kingdome*, And therefore till *Vniformity-mongers* be pointed at as the only Enemies of a *State*: and this wicked perswasion be wrought out of the hearts of men, that they ought to make all men walk in that way *per-force* with their *Priests* cry up for the right : till men be lesse in the Letter that they may be one in the *Spirit*. (which none but the *Spirituall* can apprehend,) and untill they leave crying, *Fire from Heaven* against *Brethren in the Faith*, we shall alwayes have the *Kingdome* in a *Flame* and [perhaps] *themselves* may be the fi st in *Ashes*.

Thirdly, men under *oppression* (though sometime wise enough) become *mad*, and usually trample down all *Relations* to make way for a *deliverer*. that gives hope of the least remedy, and as the condition of *Being* alters, so all men do varie their *Interests* and *Principles*.

Fourthly, if a *rigid* course should be prosecuted, and so a *Breach* be made betwixt those who (for the major part) are one by *Solemne Covenant*, the *Independent* having that invintiable Plea of *Se defendendo* on his side, the whole *Scandall* will retort upon the *Presbyter* : and if it be objected that the *Independent* occasions the *Breach*, by opposing the Letter of the Covenant for an *uniforne* Reformation, I answer, that the Covenant in its *extent* hath this *ultimate Limitation*, viz. *according to the Word of God* : No other wise ; The whole resolves into that, as being all in all. And then, if both Parties be reduced to that *Rule*, Let God and good men judge (for the *World* cannot) whose will be the *Breach*.

Lastly a *moderate Condescension* in the *Presbyter* will by keeping the other from *extremes* stop all *new designs*, and when there is more of the Spirit of *Loue* in their proceedings, they will draw less of *Enmity*. It will for ever confirme a *Brotherly Union*, which must prevent the forenamed *Insinuations* of the *Royall* and *Episcopall* Party

Party, and prove a *Bulwark* within, and a * *Wall of Brass* about the Nation.

* *Hic m-
vus abene-
us effor*

From whence I once againe inferre, the sole *Interest* of the *Presbyters* is, to counter-work the *King* in his *Interest*, as their *grand* opposite, by complying with the *Independent*, and it ought to be their wisdom to look upon all men, and Counsellors in their owne *Party* (whether of the *Purple* or *Sable* robe) that *Thunder* in the behalfe of a *rigid* *Presbytery*, as very *Malignants*, lurking among them under pretence of *Reformation*, to draw in the less wise and more worldly fiery *Zelots*, to Act for that party under a *disguise* which They pretend most to hate, and by fulminating against our *fast friends*, as *Heretiques* and *Schismaticques*, &c. to shipwrack us in the Haven, and *Casse* all the successes of this Parliament by *Division*.

The *Interest* of the *Independent Party*.

AS *Presbyterie* is the *Rivall* of *Episcopacie*, so *Independencie* being of an higher *Straine*, than to admit of humane *prudence* in *Church-Government*, her Principles stand indifferent towards either of them, as may serve most for her owne advantage. Both the other take in some of the *wisdom*, and much of the *power* of the world, and so share with the *Kingdomes* of the world, to make up a *Church*, whereby they draw the *World* after Them, because the way is so suitable to *Worldly Reason*; thus *Carnall* men will ever be for a *Carnall Church*: But *Independents* affirme the *Church* ought to be a *spirituall* building, framed of such *lively stones* as are not of the *World*, nor of the *wisdom* of the *World*, but founded only upon the *wisdom* of *God* revealed in the word by his *Spirit*, which They esteeme sufficient to constitute and maintaine a *Church*, without any assistance from the *Kingdomes* of the *World*, whose power They leave entire unto *Themselves*.

The *Summ* is this: both *Bishops* and *Presbyters* by their *Church-policy*, stand *Competitors* with the *Magistrate*, and *Independents* leave all to him, save only the *Kingdom* of *Christ*, which (if you will take his owne word) is not of *this world*, and so can be no trouble to it, unless *His* be first troubled by it.

By this description then it appeares, that the *Government* contended for by the other two is but *meere Policie*: and since their *Pa-*

litiques render Them utterly irreconcilable, *Independencie* (which ownes no *Pollicie*) becomes the *ballancing* power betwixt them : And as it behoves either of the two, to strive to weigh down the other, by a timely *Cloſe* with *It* , So the only *Interſt* of *Independencie* is to embrace that party where an *union* procures moſt *Indulgence* and little or no *Scandall* : Which I conceive may be expected rather from the *Royall-Epiſcopall* Party, than the other , upon theſe following *Grounds*.

First, Though Principles of *Faith* ſhould ſway the *Presbyters*, to *brotherly amity* with the *Independent*, yet by their driving ſo furiously upon termes of diſcipline and through their eagernes upon *uniformity in the Letter*, ſlighting that glorious *unity in the Spirit* (which is the very life of Chriſtian profeſſion) they give little hope of favour, but rather expectation of a *fiery Tryall*, ſeeing they begin to *beat the Furnace* already.

Secondly, though *Bishops* ſtand at a great diſtance ; Yet (ſetting aſide that groſſe mixture of *Ceremonies*) their diſcipline were ſare more tolerable, notwithstanding they had power to exerciſe it to the utmoſt with compulſion, becauſe Tyranny cannot be ſo great in the hands of *Few*, as *many*, So that if hereafter (in caſe *Presbyterie* be ſetled) our former plagues be not a thouſand times trebled upon us, we muſt acknowledge our preſent freedom, only to the *courteſie* and goodneſs of our *Task-maſters* : But if *corrupt times* come on [as who can aſſure us they will not, ſince the old *mystery of iniquity* is now in the world under a new *Forme* ?] What then will become of our poſterity, when the yoke ſhall be ſaltred to our neckes by an *aſt of Parliament*?

Thirdly, though the *Epiſcopall* are enimies to both *Presbiters* and *Independants*, yet conſidering theſe have been extreme civill in uſing their victories, and may now moſt oblige them in their *loweſt* condition : and it being poſſible that both their intereſt may ſtand together (with *diſcretion*) entire, then if *Bishops* quit exorbitant *compulſive* power, and the King give aſſurance againſt it for *liberty of Conſcience*, the enmity betwixt him and the *Independent* may be ſoone extinguished.

Fourthly, there can be no ſcandall to the *Independent*, by ſuch an

union

union of interests, since the Woe following scandall belongs to them alway, by whome the grounds or Scandall are necessitated. And therefore that the *Scandall* may clearly report upon *Presbiter* (as I-proved before it mast) the *Independent* ought not to admitt of a *Breach* till the *red Dragon* begin to play *Rex*, till the *Whore* prepares to dye her, *Scarlet a new*, and the *pale Horse* of imprisonment and exile threaten a Range about the Streets.

Lastly, though this discovery of *Interest* may seem to portend ruine to the *Parliament*, yet it is far otherwise: For *Independents* ought not to looke upon it so, as to neglect them in whose *priviledges* and safety all *Liberty* is involved: But with all tendernes to have regard unto them as the only *Rampire* against all kinds of *Tyrannie*, since all proceedings thence against them as *Hereticks* and *Schismatics* &c. are actuated only by some particular men, whose designes being laid in the dark, Time alone must discover: But that which will Crown *Independent Interest* [and which is indeed true *Parliamentary Interest*, though *Presbyterian* drave another way] is, to reconcile the King upon such *honourable*, *Termes*, that as he and they are in all reason obliged to down with the *Dagon* of a rigid *Presbyterie*, so the ingagement may be managed with such *Caution* for the safety of the *Parliament*, and assurance of *Liberty* in time to come, as may remove all *Jealousies* and lay a sure foundation for a *lasting Peace*.

The *Interest* of the City of *London*

THis City beares the name of the *Metropolis* of *England*, the *Royall Chamber*, the grand, *Emporium*, the universall *Exchange* for traffick, so that her sole *Interest* is a *free Trade*, whereby having acquired large *Demesnes* in all Parts, she maintaines a considerable influence upon the whole; which makes her stand on tip-toe, looking down with disdain upon all, as unable or unworthy to stand in competition with her single Selfe. This conceit hath been much heightened by those large *Contributions* thence, which have been the very *Sinnes* of the *Warre* against the *Royall Party*; so that it's to be feared the Huge *Animall* having found its own strength, may prove *Ram-pant*, and contemn the *Bridle*, unless a little corrected by *Reason*.

Therefore I think meet to lay down these ensuing *considerations*.

First, that what they have hitherto done, must not be look't upon as done by their owne strength and Riches, but only as these received an Authority of *Parliament* to give life unto the *Action*, without which (as then, so) all designs [now, or hereafter] must prove abortive.

Secondly, though the *Citizens* pretend *Religion* to be the only necessary *Appendix* to their *Trade*, by clasping both together with a rigid *Presbytery*, and suppose this the more pleasing safe way, because they are made beleeve it is *Divine*, yet if they please to look more narrowly upon the *Scriptures* and the proceedings of their *Priests*, they may learne the *Scope* of their *State-Divinity* is only to drive a *Trade* in the *Ministry* upon them and their *Estates*; which the *City* shall soone find, when the *Presbyterian Charter* is once confirmed by *Act of Parliament*.

Thirdly if only *even reasonings make long friends*, then it's like this hot love to a *Presbyterie* may end in a *Divorce* before the three yeares end, especially when the *Accompts* shall be cast up betwixt *Clergy* and *Laitie*, that worm-eaten Reverend Cheat of distinction betwixt Brethren. It's true indeed, some of them shall be admitted to a partnership in the *Tyranny*, and this is the very *De-coy* to allure them on, but usually the preaching *Presbyter* swayes All, and he is a very silly one indeed that knowes not how to do it, since they either stand or fall according to his Report of their good *Compliance*, in the opinion of the *Generall Assembly* [that *Holy of Holies*, where the *Lay-Vulgars* must not enter;] which neat contrivance of invisible *Clock-work*, will be sure to have a *wheele* going in all affaires of the *Kingdome*.

But Fourthly, Suppose that the *Lay-Elders* themselves should have fair Play from the *Priests*, yet what Comfort will that be to the rest of the *Parish*, who must be in little better condition then *gally-slaves*, when the *Eldership* shall have an *Oare* in every *Boat*? And this appeares by the power given them to suspend persons from, and admit to the *Supper*, as they shall see cause according to an *Ordinance* in that behalfe: In which *Ordinance* there being no less than 80. sins enumerated (and an addition of many more indeavoured) any one of which upon *Conviction*, may include a man Guilty, if they please to pronounce

pronounce him: then it is cleare also, that since a man can hardly do any thing that comes not within the compas of those *Sins*; all men must be irrefragably subject to their pleasure in all their dealings, or else be delivered up to the *Devill* [forsooth] by *Excommunication*. Where then will *freedom* be in a *corrupt* Presbyterie when the Citizens shal not dare to dispose of their owne *Estates*, nor weare *Clothes* as they please, nor manage their *Trades* to fructifie *per cent*. nor use an hundred other *fine feats*, without a friend or feeling in the *Eldership*? What will become of our *Lawyers* too, when it is an easie matter to make the same *Ordinance*, a *Shoing-horne* to draw on all *cases*, depending betwixt man and man, into their owne *Consistories*?

Fifthly, they may do well to consider, that if they shall drive any other *Interest* than *Trade*, as their owne peculiar, which may intrrench upon the *union* of *Interests* before mentioned, or hinder them from uniting by under-propping the other *Party*, it's cleare then, that their power and greatness will be *suspected*, and become odious to *Prince* and *People*: For, their *High Termes* already with the Parliament, and the establishing of a *Militia* in their owne hands, *distinct* from the rest of the Kingdome, makes *wisemen* whisper, as if they meant to found a new *Religious Democracie*, by resolving the *Co-ordinations* of power in the Lord *Major*, *Aldermen*, and *Common Councell* into a popular *Senate*.

Sixthly, I would have them consider that the *Jealousies* of *States* and *Princes* are great, and cannot brook any *Rivall*, nor will they judge themselves safe, as long as any one *Corporation* of *Subjects* make a shew of *Competition* in wealth and power. Nor can it be safe for *Subjects* to discover them too far in this way, least they teach *Princes* to secure and enrich themselves by seizing upon *Theirs*. What made the *Abbies* and *Monasteries* so lookt on, but only their great *Wealth*.

And what was the main *Plea* to ruine them (As *Princes* (if possible) will have some colour of *Law* to set off Actions of this nature) but their holding vast possessions in their hands which could not passe from man to man and so lay dead to the prejudice of the the *Common-wealth*? I wish the *City* to ponder, whether there be not the

same

* Facile
est Bag-
num inve-
nire, ut
cadus ca-
nem.

same Reason farre more pressing, against the unmeasurable Revenues of their Halls and severall Companies, those unsatiable Gulphs which swallow up so great a part of the Kingdom: And whether their high Raunting may not bring on the same Fate hereafter, on the same ground upon the first tempting Opportunitie.

Lastly, since then their Presbitery is only of the World, they may doe well to consider how it is like to thrive in the World, since so few even amongst themselves are willing to entertaine it, and the Countiees abroad are some of them so wise, others so cross-grain'd to all Novelty: that the generall detest it: And therefore it shall appear that the Citizens are the men which resolve to bandy against both King and Independent [whose Interest tend to a speedy honourable Peace and just Liberty] for the settling of that government in the Church, which neither wee, nor our Children shall be able to beare, it's most certaine, that the Odium of a SECOND WARR will reflect upon them, and the whole burden of guilt and expence rest upon their shoulders: And then they may guesse what the consequence will bee, when their Purfes are exhausted, and both the other Parties [carying the Kingdome before them] shall be forced into an unanimous designe of revenge, to scourge their pride, with such an alteration (if not utter destruction) as may verifie [perhaps] the Fagg-end of the old Prophecie, that YORKE SHALL BEE.

From all which I may summ up this Conclusion.

! That the true Interest of the City is to coole by degrees toward a Presbyterie (not all at once, lest it be accounted Levity,) And in the mean time to stand neutrall so farre as not to make a distinct party, nor drive any designe at Home or at Westminster, by hoisting up super numerary Votes, & piling down al others with Remonstrative or Petitionary Out-cries, but to leave the Presbyterian cause to stand or fall, by Reason and sober debate in Parliament, that being the les look't upon in so turbulent a time, They may enjoy their City and Possessions without Envy, and the shaken Kingdom [they keeping still] may have time to settle, and recover the pristine health and splendor of a glorious Monarchie.

O Cives, Cives, quæ vos Dementia cepit,

—Tanti non est Civilia beli moveri.

FINIS.

